Tegmark–Aquinas

Conceptual Ecosystem

Let's start with a mythical-metaphysical vision

🔏 Creation did not exist, for non-being is impossible.
💝 Thus the Creator, pure Act State and Unmoved Mover, brought forth the very possibility of both the Potency State and Unticking Time.
💕 Then, within the Act State, the Matrix began to unfold in Unticking Time, granting actuality to all Conscious Pure Forms.
💖 Assisted by instantly discerned Reality and God's Plan, these forms pledged their free-will engagement to the purposes of the Logos.
💘 In response, with the next actualization, the ticking of time—arising with the multiplicity of substances—a breaking of primordial space-time symmetry occurred, as envisioned in the Nambu–Goldstone framework, giving rise to distinct particles and fields.
💞 Thus began the orchestrated symphony of matter and energy, in their entangling and untangling actualizations, from which emerged quantum phenomena and channels of subtle communication between soul and psyche.

Within the microtubules of ensouled beings, the quantum field carves out its own boundaries, guided by consciousness—proper to the soul—and the psyche—arising from the living body. Through this subtle dance, personal consciousness transforms the raw symbols of the psyche into luminous essences, as Jung's archetypes meet Aquinas's intelligible forms, giving rise to the rich tapestry of human awareness, self-reflection, and the inner life that shapes their existence.

> *Therefore, human peoples did not arise by chance, nor by chance will they arbitrarily become what they wish to be*

The first explicit scientific claim that the «**psyche is a function of the brain**» century (chatGPT). *If brains are structurally isomorphic, then inter-individual variation must depend on their respective* ***phenomenological operating systems*** (Reading Husserl, Maurice Merleau-Ponty). Consequently, what we call «**psychic structure corresponds**» to the nature of the cognitive outputs produced by «**neuropsychological processes**». Therefore, its inputs should also be of the same nature, whether they arrive through our «**neurological senses**» or through a legitimized claim of the existence of «**quantum pathways**».

The existence of **quantum pathways** is not scientifically proven, but it is a last resort to affirm it because it cannot be assumed that "soul" and "psyche" are of the same nature. Below there is a short list of authors who propose a role for the «**quantum pathway**».

🔵 **David Bohm (1950s–1990s)**
Introduced the concept of the "implicate order," proposing that consciousness and matter emerge from a deeper **quantum wholeness**.

🔵 **Manfred Eigen (1960s–1990s)**
Suggested that **quantum coherence** may be required to explain certain aspects of biological information processing, including cognition

🔵 **Evan Harris Walker (1970s–1990s)**
Proposed that consciousness is fundamentally a quantum process involving the **collapse of the wave function**

- 🔹 **Henry Stapp (1970s–2010s)**
  Argued that quantum mechanics is necessary to account for consciousness and free will, suggesting that mind influences **wave-function collapse**

🔵 **Roger Penrose & Stuart Hameroff (1990s–present)**
Developed the Orch-OR theory, according to which consciousness arises from orchestrated quantum processes in **neuronal microtubules**

- 🔹 **Paavo Pylkkänen (2000s–present)**
  Extended Bohm's ideas, linking quantum field theory with **mind–matter interaction** and intentional consciousness

- 🔹 **Vlatko Vedral (2010s–present)**

Argues that **quantum information** is fundamental and may be directly related to **subjective experience and consciousness**

The following is a classification tree for addressing the conceptual ecosystems found in Philosophy. The option chosen by the *Tegmark-Aquinas conceptual ecosystem model* is to incorporate the Mathematical Structure of the Universe, proposed by Max Tegmark, into Aquinas's conceptual ecosystem. However, other concepts from other authors will be used, especially those of **Immanuel Kant (Noumenon and moral autonomy)** and **Edmund Husserl (Intentionality of consciousness, Interesting: God and Husserl)**. So, in the Tegmark-Aquinas ecosystem must be taken into account: «**Creation is continuously sustained by God's will, Who never repents of Their works; no additional supernatural field is necessary, since divine causality alone ensures its existence and order**».

1. **Reality Has No Beginning (Eternal)**
    A. **No ends, cyclical expansion, multiverse, by generative or creative eones**
        a. **God**:
            i. *God Emanantism, generate things-beings like the case of tree from germs (Divine things-beings)* — Proclus
            The Logos is Natural. The Universe '**is**' the Reality.
            ii. *God Simulationism, generate things-beings as virtuals like in the case of computers (Divine ideas)* — G. W. Friedrich Hegel
            The Logos is Ideal. The Idea '**is**' the Reality.
            iii. ***Creationism, the bringing into being of things (material and immaterial) ex nihilo by will (hylomorphism)* — Thomas Aquinas**
            The Logos is Supernatural. God+Universe '**are**' the Reality.
        b. **No God, only Matter**:
            i. *Emanantism, generate things-beings like the case of tree from germs* — Epicurus, Democritus, Carl Marx
            ii. *Simulationism, generate things-beings as virtuals like in the case of computer* — Leibniz
        c. **No God Hylomorphism**:
            i. *Aristotle*
    B. **Ends, cyclical creation-destruction**
        a. **God**:
            i. *God Emanantism (same that 1-A-a-i)* — Origen
            ii. *Simulationism (same that 1-A-a-ii)* — Thomas Campbell
            iii. *Creationism (same that 1-A-a-iii)* — Nicholas of Cusa
        b. **No God**:
            i. ***Emanantism (same that 1-A-b-i) — Max Tegmark***
            ii. *Simulationism (same that 1-A-b-ii)* — Stephen Wolfram

2. **Reality has a Beginning from Nothingness (Impossible Event)**

The soul interacts with the body not by direct contact with **neuronal processes**, but through resonance with a **universal field of matter-patterns** that can be described in physical terms as the Matrix. This Matrix is a continuous substance-field, woven of energy distributions and mathematical structures, which mediates between immaterial phenomena and the measurable domain of **neuropsychic processes**. The resonance operates as phase coupling: the material aspect of the soul vibrates in consonance with the patterns of the Matrix, and these in turn modulate the **dynamics of the brain and nervous system**. In this way, consciousness and appetite achieve operative influence within the organism without violating physical causality, but rather by **inserting an retrieving information** into the lawful order of matter **through the mediating Matrix**.

Metaphysically, **the soul is not reducible to material resonance alone**, for it is also the form and act of the living body, endowed with **free will and ipsum-consciousness**. Here, the Matrix acquires a higher interpretation: it is not merely a field of energy and structure, but the ontological bridge that **connects immaterial form with material substrate**, echoing Aquinas' doctrine of the soul as the substantial form of the body. The **hypostatic connection operates both with the Creator and among other conscious beings**, allowing all entities to participate harmonically in the structure of reality. Tegmark's mathematical universe finds its metaphysical counterpart here: mathematical structures are not self-subsisting realities but participate in being through these hypostatic relations. Thus, the soul interacts with the body through the Matrix both as physical resonance and metaphysical mediation, whereby divine creation sustains the unity of form and matter, and **all beings are dynamically integrated in the cosmic order**.

Clarifications on the Soul's Interaction with Matter

- Unembodied souls do not require interaction with inanimate substances.
- Unembodied souls cannot generate paranormal effects from the afterlife.
- Souls manage matter only through their corporeal form as complete human beings, using the Matrix as a mediating bridge.

The Matrix

The Matrix is neither pure form nor substance. It is rather potentia pura, ordered to the actualization of both forms and substances through the hypostatic connection. Yet it differs from Aristotle's materia prima: for while the latter is the indeterminate substrate of corporeal beings, the Matrix signifies the Divine Design itself, wherein all possible beings and events pre-exist in potency, awaiting their passage into act. What Plato designates as universals—distinct from the substantial forms of Aristotle—are here conceived as contained within the Matrix.

Axiom I — Actualization of Universals

The universals contained in the Matrix attain actuality in singular substances, whether animate or inanimate, organic or inorganic. The stone, no less than the human, is act of form in matter. Yet only in the human is this form elevated to a hypostasis of consciousness, wherein the communicative process of essences becomes manifest.

Axiom II — Hypostatic Communication of Essences

All conscious hypostases communicate through patterned forms, or essences. In humans this communication is discursive, mediated by signs and susceptible to development. In angels it occurs without discursus, instantaneously in aevum, as essence-to-essence through immediate infusion of intellect.

Axiom III — Actualization in Inanimate Substances

In inanimate beings, universals are present as actualized forms in matter, but without hypostatic self-communication—that is, without reflexive awareness or capacity for self-relation. Such beings remain mutable and corruptible: a stone, for instance, though embodying the universal of "stone-ness", can be transformed, broken down, or directed toward other forms through natural chemical and physical processes, as we scientifically understand them. Nevertheless, their very existence, even amid mutability and physical change, proceeds directly from God's sustaining act, not through angels or other intermediaries.

Axiom IV — Immutability and Mutability of Hypostatic Beings

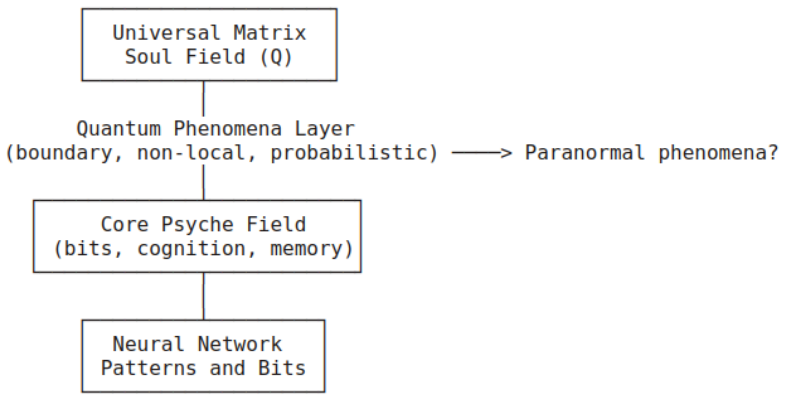
Angelic forms are immutable and incorruptible, incapable of degradation. Rational souls, while indestructible, are mutable, capable of progression in perfection. This mutability permits the soul to actualize new forms, acquire knowledge, and advance in its hypostatic existence.

Thus, there are important differences between Plato's universals and Tegmark–Aquinas universals. In the **Matrix**, they are ontological realities: they exist independently within the Matrix as potentials, awaiting actualization in singular substances, whether animate or inanimate. In Tegmark–Aquinas, universals are neither mere abstractions nor logical axioms; rather, they are real structures embedded in the ontological substrate of Creation — the Matrix itself, which constitutes the **Divine Design**.

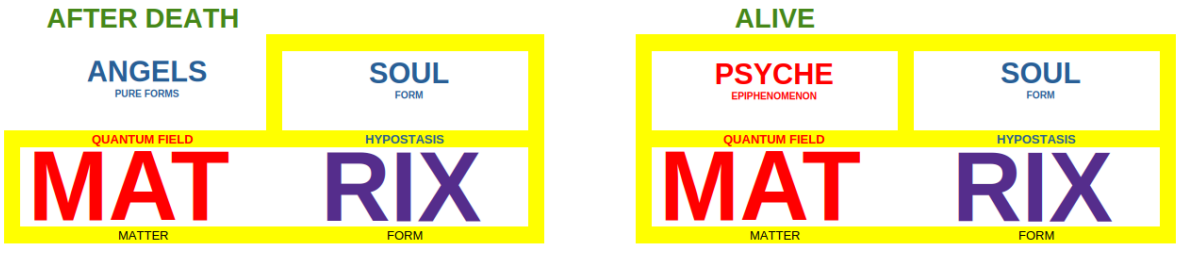
The idea of a lion with a human head exists as a potential pattern in the Matrix, combining real universals — lion-ness and human-ness — that can be imagined or represented. However, it does not exist as a real creature in the world unless a singular substance instantiates it physically or conceptually, for example in art, sculpture, fiction, genetic engineering, or fantasy. Plato limits the reality of universals to intelligible and natural essences; impossible or fantastical combinations exist only mentally. In contrast, in Tegmark–Aquinas, the Matrix contains all potentials, granting every intellectual possibility ontological status, even if uninstantiated in matter.

The Matrix is a passive and inmarcescible intellect, not conscious but algorithmic in structure, akin to a universal computational substrate, yet not a tabula rasa as Aristotle posits. On the contrary, it is a **tabula plena** of patterns and possibilities, containing all information necessary for Creation to tend toward its ends, which are not strictly deterministic. Its operation is mediated by **hypostatic connections**, enabling the actualization of both substances, like souls, and 'categorial forms', like ideas or universals. The Matrix operates according to the principle of automatic action and reaction: it responds deterministically to resonances with the corresponding resonances, without intention, judgment, or consciousness. Yet every actualization — whether of matter, form, or living being — proceeds ultimately from **God Himself**, the deepest layer of all hypostases, who is **Omniscient, Omnipresent, and Omnipotent**. Purely spiritual-spiritual or material-material natures do not require the hypostatic bridge; only the interaction of spiritual-material natures passes through it. Angels and God communicate through **hypostatic channels**, ontologically real, non-material connections that allow intelligible interaction and transmission of knowledge or will without altering their natures.

This makes clear that God — essentially the **dialogic Logos**, the Son of the Father — is the foundation of all genuine understanding and of consciousness itself, in Their image and likeness. Thus, the Logos, as the hypostatic bridge, directs dialogue toward the real intelligibility of the cosmos, coordinating the transition of potentialities within the Matrix to actualized beings and events.



The soul uses the **Matrix-field as bridge** to sustain **the psyche and the neurosoma** as an ecosystem. But after death, when the body and psyche-field dissolve (since they are temporal, probabilistic, degradable), **the Matrix remains**. So, the greatness of the psyche is not in its reflex-mechanical Pavlovian side, but in that it has «hair» — meaning it is tied into quantum phenomena, which allow the **eupoiesis of the human body (neurosoma)** to remain open to the Matrix. The fact that the Matrix field is similar to the quantum vacuum—*not the other way around*—helps ground the model in contemporary physics, while maintaining its metaphysical breadth. Let's break it down:



Matrix Field ≈ Quantum Vacuum

Properties of the Quantum Vacuum

- Non-local and pervasive.
- Not empty: it contains virtual particles, zero-point energy, and fluctuating fields.
- Provides the substrate from which all physical phenomena emerge.

Matrix Field Properties

- Spatially **unlimited** (Non-local), **unconstrained**, **universal**.
- The Matrix Field represents **pure potential** — matter × form — of possible souls or substances. When a soul or substance actualizes, that potential is realized, moving from **potency to act**, and the indivisible substance is **integrated** without fragmenting the unity of the field.
- Source or grounding for all generated material psyches, much like the **vacuum underlies all fields and particles in physics**.
- Seat of **resonance** between the Matrix Field and the **entire substance of the soul** — matter and form united — allowing consciousness and substantial identity to manifest as **wave-patterns within the universal field**.

Implications of the Analogy

- Psyches (extensions of the body matter) interact with the Matrix (matter of actualized substances) at the quantum boundary, analogous to matter interacting with the quantum vacuum via field fluctuations or virtual particle exchange.
- Just as the quantum vacuum allows emergent phenomena without being depleted, the Matrix supports countless generated material psyches without losing its substance.
- This analogy bridges metaphysical concepts with physical intuition, potentially making the model intelligible to both philosophical and scientific audiences.

Layered Structure of Consciousness and Psyche

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1. **Soul-Matrix Hipostatic Connection (Timeless, Spiritual Order)**
   - Immaterial, pure intentionality
   - Provides guidance, meaning, and hypostatic anchoring
   - Transcends space, time, and matter

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2. **Matrix Field (Non-local, Universal, Quantum-Vacuum-Like)**
   - Eternal, unconstrained, contains permanent matter and informational structure
   - Similar to the quantum vacuum: source of potentiality for all phenomena
   - Partially intersected by all generated material psyches

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3. **Quantic-Border (Threshold of Matter and Spirit)**
   - Where body-soma's quantum phenomena interact with Matrix matter
   - Defines the outer limits of the Psyche local-individual field
   - Mediates subtle information transfer between Soul-Matrix field (waves) and Psyche local-individual field (waves)

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4. **Psyche-Field (Unified Ondulatory Field Emerged from Neurosoma)**
   - Dynamic oscillations, semantic resonance, symbolic forms, potentially archetypes
   - Receives influence from Soul-Matrix (Matrix Field)
   - Projects consciousness patterns and intentions into the neurosoma and reverse

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5. **Brain–Body Complex, Material Embodiment of Soul**
   - Local, constrained, classical matter
   - Sensors, neurophysiological cycles, neuropsychocological reflexes
   - Executes and materializes psyche patterns

Key Relationships

- 🔶 Psyche-Field emerges from Neurosoma but extends toward the Quantic-Border
- 🔶 Quantic-Border enables hypostatic connection between the contingent Neurosoma and eternal Matrix
- 🔶 Matrix Field remains non-local, unconstrained, supporting all emergent psyches
- 🔶 Soul-Matrix provides timeless guidance, interacting through the Quantic-Border without violating immateriality

A layered structure:

- Soul-Matrix **hipostatic connection** (timeless, spiritual order)
- Immaterial essence, pure intentionality.

Quantic-Border:

- The threshold between matter and spirit. Where the soma quantic phenomena interact with the matter of the Matrix Substance Universal Field

Psyche-Field (unified ondulatory field emerged from neurosoma):

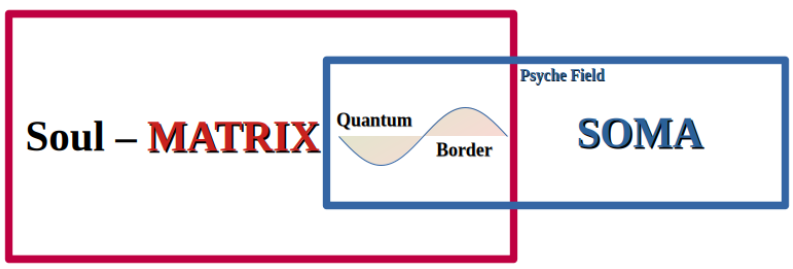
- Dynamic oscillations, semantic resonance, symbolic forms, archetypes.
- Both receives from the Soul-Matrix and projects into the neurosoma.

Neurosoma (matter to embody soul):

- Brain–body complex, sensors, neurophysiological cycles, material substrate of consciousness.

Notes:

- The soul never sleeps.
- The psyche-field oscillates — modulating its openness to the Soul-Matrix and to neurosomatic signals.
- The neurosoma rhythms (sleep/wake, hormones, circadian clocks) trigger re-alignment with the psyche-field.



The Brain

Since Willis (1664) proposed that «**the psyche is a function of the brain**», neuroscience and neuropsychology have advanced dramatically, yet fundamental questions about consciousness remain. Within the Tegmark–Aquinas framework, consciousness engages both immaterial (soul) and quasi-material (psyche) dimensions, with **quantum phenomena hypothesized as mediators**. This hybrid perspective bridges philosophical and scientific approaches, addressing the **hard problem of consciousness**, the limits o reductionism, and emerging models of quantum cognition. Contemporary research with psychedelic technologies underscores the need to distinguish spiritual from psychological phenomena, providing a pathway to systematically explore how qualia may be modulated through interactions at the quantum level.

In the YouTube interview with Dr. Andrew Gallimore, computational neurobiologist, he makes two noteworthy observations:

- 🔔 The experiences induced by DMT are not comparable to dreams. Whereas dreams resemble the familiar patterns of the human world—akin to normal waking perception—DMT experiences appear to generate a fully constructed, seemingly alternative reality.
- 🔔 He hypothesizes the existence of an as-yet unidentified source of data underlying ordinary perceptual scenes, in addition to what is conventionally labeled as “hallucinations.”

You can deep in his scientifical fundated view in his papers and books, A. Gallimore

In his work, Dr. Andrew Gallimore, delves into the profound and often perplexing experiences induced by N,N-Dimethyltryptamine (DMT). He posits that **these experiences are not mere hallucinations** but represent encounters with hyperdimensional intelligences, suggesting a reality that transcends conventional understanding. Gallimore's research, including his publication "Building Alien Worlds" in the Journal of Scientific Exploration, explores how DMT alters thalamocortical activity, leading to the construction of vivid, seemingly autonomous worlds.

Gallimore's hypothesis challenges traditional neuroscience by proposing that ***DMT** may function as an ancestral **neuromodulator***, once secreted in psychedelic concentrations (*endogenous DMT is demostrated*). This perspective opens avenues for exploring the intersection of consciousness, spirituality, and neurobiology, particularly in **differentiating the phenomenology of the soul from that of the psyche**. Such differentiation is crucial for advancing our understanding of consciousness and its potential manifestations beyond the human brain.

By demonstrating that *spiritual experiences cannot **arise from** the human brain*, we could achieve a major breakthrough in **consciousness research**. By firmly asserting that *human brains are not **isomorphic** to non-human brains*, and if it could be shown that this **structural difference prevents** them from generating **intentional psyche** though preseerving neuronal reflexs, we would be taking a monumental step, comparable to reaching the moon without a spacecraft. This underscores the crucial importance of studying neuroscience (brain), psychology (psyche), and philosophy (soul).

The Soul and Psyche

The Tegmark–Aquinas framework is not a theory in the traditional sense, but rather a **conceptual ecosystem**: a structured space that can encompass both complete theories (e.g., mathematics) and partial, model-like constructs. Within this framework, it becomes possible to rigorously differentiate between the **soul-form** and the **psyche**, clarifying their respective ontological and functional roles. Below is one possible differentiation, «**preserving Aquinas understanding of souls as created entities**», while recognizing that the concept of the «**psyche has evolved over history**» and has not always been clearly differentiated, continuing to be defined and refined up to the present day.

Humans

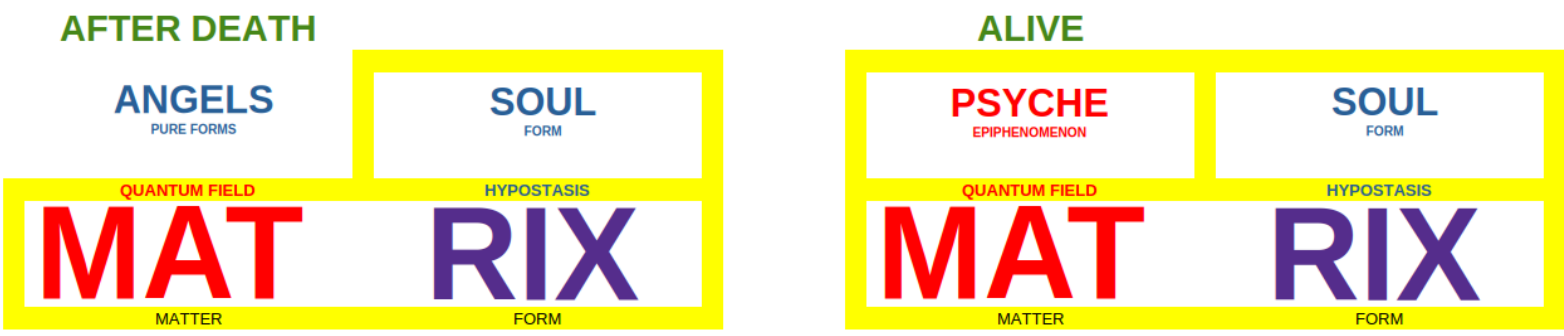
- **Soul:** Spiritual, endowed with a rational soul (anima rationalis) → therefore immortal and ordered to the afterlife. It is a spiritual principle, the seat of **intentionality, intellect, and free will**, which transcends mere reflexes and psychical processes. Unlike the psyche, which is only a phenomenal construct, the soul is a true substance, grounding personal identity, rational knowledge, and moral responsibility.

- **Consciousness:** The capacity to **take into account**, i.e., not merely to perceive or realize something, but where the subject possesses an **intentional inertia** conditioned by the spiritual nature of the soul. This moderates immediate, purely animal-like behavior and enables **intentional acts, rational self-reflection, and free will**.

- **Psyche:** Neuro-humoral system, based on neuropsychological reflexes (simple and complex), instincts, and emotions.

  The psyche is nothing but the phenomenal residue of matter under the influence of the soul. It is not substance, not form, but only a quantic shadow — a projected phantom. Christian metaphysics superseded the fragile Greek notion of psyche by affirming the soul as a true, subsistent reality created by God. Modern science, in turn, has further emptied psyche, reducing it to a construct of observation and behavioral categories. In truth, psyche has no ontological standing: it is a psychological abstraction, scientifically useful.

- **Matrix connection:** The Matrix, a **quasi-quantum vacuum** framework in which matter is inseparable from its being, mediates, via matter–matter resonance at the quantum boundary of the emerging psyche, the ab origine codification of the soul's mathematical properties, thereby shaping and informing the human zygote in full ontological actuality. The Matrix is a universal field of pure potential: Thomistic Prime Matter, or, paraphrasing Max Tegmark, the **Mathematical-Semantic Structure** underlying the Universe or the universal Multiverse.



Prime Matter as potentiality

1. Aquinas: prime matter is pure potentiality, **completely undetermined**, capable of receiving any substantial form.
2. It is not a substance on its own — it only **becomes something** when actualized by form.

Matrix as a potential field

1. You can think of the Matrix as a field of potential information or structures that can be **shaped by actualization**.
2. In our times, it is a potential field of Mathematical-Semantic Structures (**MSS**) containing **all possible information patterns**.
3. The soul (or **some form** of principle) acts as the actualizer, giving concrete instantiation to particular patterns in this field.

Why this analogy works

1. Just as Prime Matter is completely **open to any form**, a Mathematical-Semantic Structure (**MSS**) potential field is open to any possible structure, constrained only by the rules of mathematics or

semantics.
2. The actualization of a specific pattern corresponds to the union of **matter + form** in Thomistic terms.

This lets you reinterpret Aquinas's metaphysics in informational or structuralist terms:

1. Matrix = **Prime Matter = field** of potential forms (pure potentiality)
2. Soul or agent = **form = actualizer** of patterns
3. Resulting entity = matter + form composite = instantiated **reality**

Animals

- **Soul:** Possess no rational soul → therefore no immortality and no capacity for afterlife.
- **Consciousness:** Have no consciousness, defined as the **capacity to take into account**. They lack intentionality or pre-reflective orientation, and therefore have **no intentional acts, no rational self-reflection, or free will**.
- **Psyche:** Limited to neuro-humoral life, expressed in:
  - instincts and sensory perception
  - neurohormonal reactions
  - simple and complex neuropsychical reflexes (Pavlov)
- **Matrix connection:** Linked only at the level of **instinct and reflex**, never at the level of **semantic meaning or rational intentionality**.

Monads vs. Soul-Forms

Both Leibnizian monads and Aristotelian–Thomistic soul-forms share fundamental similarities: they are **immaterial, indivisible, simple, and ontologically primary**, not extended in space and without internal parts. Yet they diverge in crucial respects.

- **Monads:** Differ primarily in the clarity and complexity of internal perceptions, ranging from bare, confused awareness to full rational reflection in human monads, and finally to the absolute perfection of God. They possess an intrinsic, pre-established "appetition" or internal inclination.
- **Soul-forms:** Manifest graded powers according to type: vegetative forms sustain life functions, sensitive forms enable perception and appetite, and rational forms endow the human subject with **intentionality, free will, and directed consciousness**. Powers are oriented toward actualization of bodily and spiritual capacities, with rational souls able to transcend mere reflex or instinct through deliberate, meaningful action.

In this sense, monads are simple units of perception, while soul-forms are **subjects whose powers are relational, purposeful, and directed toward ends**.

Similarities

- **Immaterial:** Neither is composed of matter.
- **Indivisible / No inner parts:** Both are simple, without internal composition.
- **Ontologically primary:** Each is a foundational entity in its system.
- **Non-extended:** Neither occupies spatial dimensions inherently.

Dissimilarities

- **States of consciousness:** Monads vary from bare perception to rational reflection (humans), while soul-forms depend on type: vegetative (none), sensitive (perception), rational (full intentionality).
- **Original inclination / appetition:** Monads have intrinsic appetition for self-maintenance and well-being; soul-forms' powers are oriented toward actualizing bodily and spiritual capacities.
- **Free will:** Only rational monads and rational soul-forms exhibit true self-directed choice; lower monads and non-rational forms act according to internal or natural law.
- **Intentionality:** Monads have internal representation of the universe; rational soul-forms have deliberate intentionality directed toward knowledge, action, and ends.
- **Relationality:** Monads are self-contained (windowless); soul-forms are always relational to body, environment, and, in humans, to God or moral ends.

Souls

1. Vegetative Soul (*anima vegetativa*)

- Present in **plants**

- Powers: **Basic autopoietic biological system — Nutrition, growth, reproduction.**
- No sensation, consciousness, or intentionality

2. Sensitive / Instinctive Soul (*anima sensitiva*)

- Present in **non-human animals**
- Powers: **Autopoietic biological system — Animal with instinct, algorithmic-like patterned behavioral responses (animal intelligence), neurophysiological sensors, locomotion and reflex (simples and complexes)**
- Enables perception and simple or complex reflexive behaviors
- No rational intellect or free will; actions are guided by natural inclinations

3. Rational Soul (*anima rationalis*)

- Unique to **humans**
- Powers: **Autopoietic biological system — Animal with consciousness and rational intelligence**
- Capable of self-reflection, moral judgment, and immortality

Thomistic Metaphysics with a Modern-Twist Analogy

Every human soul is *ontologically unique* — like a **copy of a *"soul-model"*** (the universal essence of the rational human soul) but with its own **unique identity**.

Imagine that *God assigns each soul a "**spiritual ID**" at creation* — nothing is recycled or derivative. Each soul is **fully actual, individual, and lovingly created**, yet all share the same essential properties: **intellect, will, and immortality**.

Important clarification: All human souls have the same essence and are **not compounds of properties or characteristics**. Their faculties (intellect, will, consciousness) are *expressions of the unit-soul*, not from separate parts.

This analogy preserves both:

- **Ontological equality** — all human souls have the same essence and are **not compounds of properties or characteristics**.
- **Individual uniqueness** — no two souls are literally identical nor "copies" from a model contained in the Matrix.

Important: The analogy is merely a heuristic. It in no way diminishes **God's loving care and intentionality** in the creation of each soul. Their properties and characteristics can only be known through their manifestations.

Consciousness

The seat of **Human Consciousness** is the soul; the Psyche being a cerebral function that cannot generate consciousness, but only neurophysiological reflexes.

It possesses the following faculties:

- **Faculty to appetite toward well-being (eupoiesis):** the natural orientation toward good and flourishing.
- **Faculty to experience qualia:** the capacity to experience meaningful personal feelings.
- **Faculty to conscience (takes into account):** the capacity to reflect on actions in relation to the **highest significances**, which may differ among individuals; for some, these may correspond to moral values, while others may pursue different ultimate ends.
- **Faculty to reason (deliberation):** the capacity to understand, deliberate, and form judgments.
- **Faculty to free will (decision):** the capacity to choose freely among alternatives.
- **Faculty to intentionality (mover):** the capacity to direct actions toward ends or purposes.

These faculties distinguish human consciousness from the psyche, which is limited to neurophysiological reflexes and automatic responses, and cannot produce intentional or rational acts.

It is not possible to distinguish if the geometric shapes of cortical output are what souls experience as inputs or the feeling associated to them is given to the psyche for its 'neural and endocrine experience'. There is the possibility that it is the result of a temporal sustained loop between the soul and the psyche.

This model allows to work in a middle ground, between metaphysics and empirical phenomenology. For example:

1. **Hypothesis**: The soul is quasi-disconnected while the subject sleep and is dreamig.

   A. REM sleep (Rapid Eye Movement):

   👍 Detected via EEG, EEG shows mixed frequency activity closer to wakefulness.
   👍 Eyes move rapidly beneath eyelids.
   👍 Muscles are paralyzed (atonia), but breathing and pulse may be irregular.

   B. Behavioral proxies:

   👍 Subtle facial movements, expressions, or murmurs.
   👍 Correlation between REM phases and dream reports when awakened.

   Observation Results: 👍 100% The subject was asleep, and a dream was also recorded. He woke up and reported a dream experience.

2. **Confrontation:**

   🔺 You extract a coherent explanation (e.g. external stimuli activate the psyche → re-coupling of soul–psyche → awareness returns).

3. **This allows to address problems**: 🔺

   🔺 Spiritual semantic/Psyche semantic contents (Personal History, stories, other source).

   > For example, in DMT experiences: '*Relations of the presence of macine elfos stereotipo and psychological trait A, B, etc*

   🔺 Neuropsychological data, sensores, other registers.
   🔺 Progressive refining.
   🔺 Instead of proving or disproving introspective contents (spiritual) the model force to discern inside the experience(quantum vesica possible contents) between spiritual datavand psyche data to reveal patterns and channels.